

The ANSGAR LUTHERAN

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Number 18

MISSING FINGERS

By Alfred P. Kломhaus, M.D.

out a third of the natives in the Mambisanda area of New Guinea lack several fingers or finger joints.

These people chop off the fingers to pacify an evil spirit.

A mother has more than usual fingers in childbirth, the infant immediately after birth loses a finger.

An infant is too quiet and does not cry very much, the mother discards a section or finger from the infant's hand. A "healthy" baby must

sometimes we see badly infected fingers or feet. Sick natives will stab their flesh with a sharp bamboo stick to please the "evil spirit."

The Lutheran Hospital at Mambisanda, dedicated last June, we recently admitted a pneumonia patient who had a serious hand infection. To cure the "evil spirit" of illness, her hand had been pierced with a bamboo stick before we saw her. The pneumonia cleared up in a few days, but the infection kept her in the hospital several weeks.

Gradually the staff convinces these natives that such methods are no longer effective to attain health. Strange customs are characteristic of the people to whom the medical missionaries come in foreign lands.

Death Wail

An elderly woman was brought in very ill, and she expired shortly after her admittance.

At the same time a maternity ward arrived, and a healthy baby was born.

Such emotion is displayed when a native is dying. Those who are living kiss the dying one; after death they start their peculiar death wail. At this begins, all friends and relatives of the deceased feel impelled to follow the body and join in the wailing.

A new mother who had just died thought it her duty to follow the procession for the dead elderly woman, so the young patient took without our permission.

She had traveled a good part of the night before she stopped to take the baby out of the bilum, in which babies are carried on the mother's back.

The baby had died of exposure. The mother felt bad, of course, that she had lost her child, but the peculiar way of her thinking was that the infant's death had to happen. The spirit of the old woman had to be satisfied, so she reached out and grabbed the baby to accompany the spirit "over the grave."

The old woman and the baby were buried in the same grave to appease the spirit.

Bush Telegraph

Ipu, our houseboy, rushed into our house the other day and rattled off in his half pidgin English and half Enga the message that a woman who had delivered a baby in the bush was bleeding.

One of her neighbors had come to the hospital to see whether we would send the ambulance for the patient.

Since word had come to the neighbor by "bush telegraph," on one knew exactly where to look.

We were certain of only one thing: we were headed in the right direction.

Several times we stopped to ask natives if they knew where the hemorrhaging mother was. One woman told us she would take us there if we would walk, but she would refuse to ride in the ambulance.

After several minutes of arguing with her, one of our nurses got behind the woman and gave her a boost. She came flying into the ambulance head first. We locked the door behind her. At first she was like a wild animal in a cage, but we laughed at her so much that she finally quieted down. Then she laughed with us.

At the designated place we stopped. Out came the stretcher, the axe, and the bush knife, so that we could carve a trail through the bush to transport the patient. We were able to get her to the hospital in time to save her life.

Stone Age

When it is Monday in the States, it is Tuesday in Mambisanda. No words or pictures could justly describe this place. Civilization reached the Western Highlands so few years ago that the people there are literally being taken from the Stone Age to the Nuclear Era. Today thousands of natives live on beautiful mountain slopes in the same manner as they have for centuries.

Only a few years ago they were tilling the soil with a pointed stick and an axe of stone, and they know of no existence beyond these mountains. Leaves and grass formed the materials for clothing. Witch doctors, who mixed weird potions and chanted over them, practiced all sorts of heathen customs and superstitions in an attempt to cure ailments.

"Ward on Its Knees"

We could tell you of daily happenings at the hospital where the medical mission is more than proving its worth in witnessing among these people to the saving Christ. How thrilling it is to see an entire ward on its knees, praying for those who are ill.

A medical missionary tells why a third of New Guinea's natives lack finger joints or whole digits.

Grass Houses

The first of Synod's missionaries to come here lived in bush houses fabricated of grass.

Bamboo and pit-pit (which resembles cane), woven into a mat, covered the outside and inside walls. These mats are bound together with strips of bark. Because of the tremendous fire hazard—dry grass is almost explosive—the bush houses are gradually being replaced by houses of more permanent construction.

Until a few years ago all traveling from station to station—as much as 25 miles apart—was by foot. Walking is still necessary in many instances, but most of Synod's mission stations are linked by roads hand-built by natives.

These roads are called "jeepable." Four-wheel-drive vehicles are necessary to climb the steep mountain trails.

The Hospital

Lutheran Mission Hospital, on the knob of a hill at Mambisanda, overlooks a wide valley embraced by high mountains. Airplanes are the only link to the outside world. If excessive rains prevent air travel, we are isolated in our valley.

Missionaries on furlough attempt to describe the natives of the Western Highlands to you who support the cause, but I am sure the staff feels as I do that you have to live here in order to grasp the tremendous opportunity Christians face in bringing the Savior's Gospel to people who know Him not.

We have three trained nurses: Miss Wanda Fricke, Miss Reta Wiebe, Miss Marianne Denman—and six native doctor boys who carry on the work of the hospital.

The front of the hospital is an open-air dispensary where all patients are given first aid. If they require further treatment, they are admitted to the hospital.

The critically ill are brought to the hospital on stretchers, which natives have fashioned from poles and bark.

Occasionally stretcher cases are carried by two men, but at other times as many as 25 assist in carrying these people over the mountainous terrain.

Tribal War

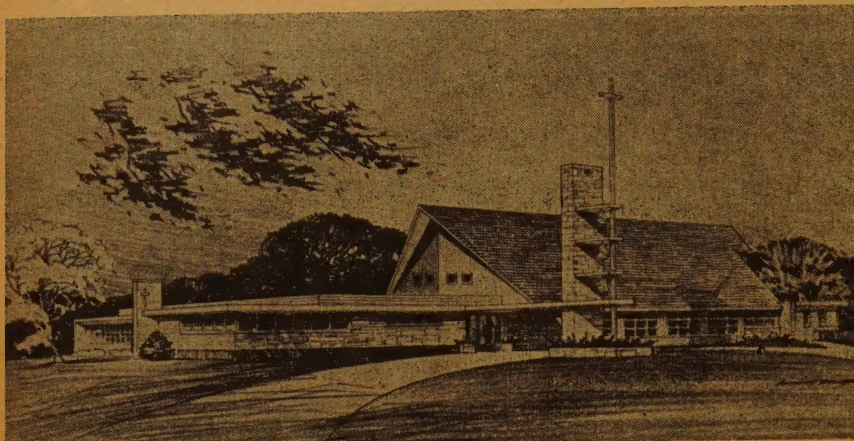
"Tribal war" was something we had not reckoned with. We did not take part in the battle, but we got in on the aftermath.

It was just about quitting time at the hospital when a government official brought in the first load of natives. We sent the hospital ambulance to bring in two more loads.

The three loads of casualties grew

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News and Notes



Denmark, Wis. to have new Church.

Pictured above is the architect's drawing of the contemporary style church being built by Our Savior's Lutheran Congregation on a seven acre tract of land within the city limits.

The church is 180 feet in length, will have a seating capacity for services of 360 with 160 overflow. The campanile will have three bells and an illuminated 60-foot cross. At the left are Sunday School rooms, a kitchen and fellowship hall. At the

far right is the church office and choir room. The front of the building will be of Limestone in pink tints and the rest of the building will be of brick in buff tones. Construction was begun in March by the Hamann Construction Company and is scheduled for completion near the end of the year. The total cost is approximately \$225,000.00. The architects are Steffen and Kemp, Wauwatosa, Wisconsin.

WOMEN OF THE CHURCH

If you have some pertinent points you would like discussed at the Annual W.M.S. Business Session, please send them to Miss Margaret A. Miller, Pres. by May 15th.

Dr. Paul C. Nyholm recently delivered three lectures on "Aspects of the U.E.L.C. Heritage" to the faculty and student body of Capital Seminary. The two sister seminaries in Dubuque, Ia. and in Columbus, O. have a program of exchange lectureships each year.

Cherokee Mission Parish, Oaks, Oklahoma. A Bible Study Mission was conducted in our Oaks congregation and mission beginning Sunday night, March 23rd, and continuing for five nights. The teacher or leader of the studies for the adult group was Pastor Alvin C. Rueter of the ALC church in Tulsa. The study manuals used were the ones prepared by the Board

of Parish Education of the American Lutheran Church. They are in the Book of Jonah and are being used in the American Lutheran Church for its spiritual emphasis for this year. The plan is that these studies are to be for the entire family. This called for classes for the children as well as for the adults. The children were divided into four groups who were taught by local teachers. There were also prepared study guides for these in the Book of Jonah. Thus the entire congregation at the same time was studying the same book in the Bible.

In January there was confirmation. There were ten who attended the class, but only two desired to become members of our Oaks church and have the privilege of communicant membership. The parents of these two are members of our Oaks church. The others were children staying in the Mission Home.

Recently our church had the visit of Chaplain W. Balkan and his family.

Pastor Balkan is at present chaplain at the Air Force Base near Enid, Oklahoma. This summer he and his family will be moving to Venezuela, South America, where he will be pastoring the American section under the Lutheran World Federation. He will have as his duty to conduct church work among German refugees; he is capable of using the German language. He is a pastor of the United Lutheran Church.

We are happy to know that Pastor Balkan will be pastoring the second mission work in Tulsa in June. This will be in a section of Tulsa which folks from the Oaks community usually find homes when moving to the city. This will make the second ALC church work in Tulsa. We are happy that we can now recommend our Oaks people to ALC churches when they move to Tulsa for work.

When Pastor Rueter from Tulsa was in Oaks for the Bible Study Mission, he availed himself of the opportunity to begin making plans for the Bible Camp of the Oklahoma congregations, which will again begin our mission for the sixth time. Next year the camp will really represent the congregations of our three mission churches as a new ELC congregation has recently been established in Oklahoma City. The young people of this church will also be invited to have a share in this camp as well as our Oaks mission.

S. S.

Washington Island, Wis., M. J. Jensen, pastor. In spite of blizzard conditions that swept across North Wisconsin on Easter morning, 30 young people of Trinity Lutheran, Washington Island, Wis. held their Sunday Easter service at 5 A.M. Instead of having the service on the beach as planned the service was held off shore aboard the ferry boat Griffin. Following the service the group returned to the Church for an Easter breakfast. Through this experience the young people learned that although weather may affect some areas of life it never hampers the worship of within a believer's heart.

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Editorials and Comments

ADMINISTRATION PROBLEMS IN THE CHURCH

The complex work today in the average congregation requires much administrative and organizational work on the part of the pastor. How is it done most effectively? Dr. O. A. Geiseman gives some good suggestions in the April issue of the American Lutheran. Both pastors and laymen will find the suggestions helpful.

As an administrator of a congregation's program of work, the pastor is constantly in need of finding persons who will serve in the various areas where help is required. He will find persons who will serve as officers of the church council, as leaders and teachers of the Sunday School, as ushers, as members of the choir and as chairmen of important committees.

The better the administrator, the more adequately will he fill other positions in the program of the church be. Since there is need for so much help and since the need is in most urban, suburban, and rural congregations, a very great turnover of members, this task of keeping offices filled with office-holders sometimes becomes more than a little difficult.

Not only is there a great turnover of people, but what is more, many members of the church have a very busy personal schedule of activities. The persons who are probably best qualified for the work of the church only too often are also engaged in many other capacities. They may be officials of the community's government, company members and officers of business and professional groups or clubs, leading fund-gatherers for the Red Cross and the Community Chest, and the like more. Many are, under pressure of the companies which employ them, are affiliated with bowling leagues, card clubs, social organizations, and other company leisure-time ventures.

The very fact that it is difficult on occasion to get individuals to accept places of responsibility in the church may arise to the very grave and great temptation on the part of the administrator to appeal to the wrong kind of motivation in his endeavor to enlist a given person in the work of the church. He may be tempted to base his appeal purely on a sense of personal loyalty. He may ask Mr. X to become the chairman of the Stewardship Committee as a special favor to himself (the pastor). He may say, "Certainly, Joe, you won't turn me down. I know you will do it for my sake."

Obviously an appeal of this nature is no good. It is highly precarious, to say the least. Why should any member of the church assume congregational responsibilities for the sake of the pastor, who himself is but a frail and fallible creature and who, at any moment, may either make a foolish mistake which will prove very disillusioning to Mr. X; or who, in his conscientious fulfillment of his pastoral responsibilities may find it necessary to deal with Mr. X because of something unbecoming in his own conduct? It is not the pastor who died for the salvation of Mr. X, and therefore it is not he to whom Mr. X owes a great debt of gratitude.

Again, a pastor may be tempted to invite Mr. X to assume some responsible position in the work of the church with the hope that this will somehow cause him to become a regular attendant at divine services and move him to make his responsibility more seriously. I am inclined to believe that many people are invited to accept positions in the work of the church not because their Christian character and conduct have qualified them for such service, but rather because it is believed that any effort to make them feel a bit more important will contribute to their spiritual growth. The argument runs something like this: "I will give him a job. Probably he will then be more

Howsoever true it may be that interest in the work of the church and understanding thereof will no doubt be furthered and increased through active participation, it yet remains a fact that any appeal to an individual's sense of vanity or importance is not a good motivation on the basis of which persons ought to be invited to the privilege of serving the Lord and His Church. Every opportunity to serve our Lord's Kingdom ought to be regarded as a special privilege and a special honor and such privilege and such honor should be used not for purposes of gaining people by flattery but rather for the purpose of opening up opportunities for a fuller expression of gratitude and appreciation on the part of others who have proved themselves faithful and interested. It dreadfully cheapens the whole program of the church's work when persons are asked to serve in one capacity or another for the sake of hanging onto them as members. Such a procedure is based on an utterly false premise. It treats membership in the church as though this depended on some clever psychological trick or device rather than on the work of God's Holy Spirit and the divine Word as a power unto salvation to every man who believes. Jobs in the church are never to be used as bait by which one might hope to bring people to or keep people at the foot of the Cross. Any pastor who attempts so to administer his church's program is building on sand and is most assuredly inviting a host of definitely pastoral as well as administrative problems.

Equally sad, if not sadder, is the mistake a pastor makes as administrator when he capitulates to the vain ambitions of persons who want a position in the church for the enhancement of their own glory. Not all church members are adverse to holding positions in the church program. Some, indeed, would like nothing better than to be elected to some important office or to be selected as the soloist of the choir. Some of these good people are so sure that these honors belong to them that they are quite piqued and unabashedly irritated if they are not chosen.

One cannot but wonder how many men and women serving in congregations today are holding their positions simply because the pastor or some members knew that these people wanted these positions. They wanted them not because they craved the privilege of service, but rather because they desired the honor and distinctions associated with a given position. It is my guess that there are not a few congregations that go on electing the same officers, the same treasurer, the same president of the Women's Society year after year; not because these individuals are the best persons available in their congregations for the positions which they hold, but because they would count it a mortal insult if they were not re-elected.

This is, to say the least, a highly deplorable situation and one where with no pastor who is a good administrator and who is at all aware of basic ethical principles of administration can ever make his peace. Once a pastor agrees in his own soul silently to accept an indefensible situation of this kind, he has (in a manner of speaking) signed a pact with the devil to build the work of the church on principles which may be agreeable to the world and the flesh, but which will never receive the approval of Him who is the Lord of the Church.

Every pastor knows, or at least ought to know, that there is only one good basic reason for any person to be in the service of God and His Church. This reason is to be found in a sense of love and gratitude to God Himself. Any pastor who is concerned about giving good administrative leadership to his congregation's program of activity should always make very clear to persons who have been slated as nominees for office or who are being invited by him personally to serve in one capacity or another that they should take the job only if they would like to do it as an expression of gratitude to Christ for all that He has done in their behalf.

It is not an exaggeration to say that there is no shorter road to the creation of divisions and the formation of cliques and to the encouragement of pride and vanity in the church than to base appeals for service to the Lord and His Church on foundations of false motivation. By the same token, nothing an administrator can do will contribute more directly and effectively to a spirit of harmony in the congregation and to a pastor's peace of mind than the knowledge that the persons who hold the various offices and who serve in any number of more than a score of varying positions within the church do so because they appreciate the honor and special privilege of thus expressing their love and their thanks to a gracious God who each day pours out upon them His bounty of love and grace.

Church News from here and there

RELIGIOUS PUBLICATIONS URGED TO 'STICK NECKS OUT'

Religious publications ought to "stick their necks out" more on vital questions of public concern, Dr. Harold E. Fey, editor of *Christian Century*, told members of the Associated Church Press in Chicago.

"Christian journalism ought to be concerned with all the points at which living religion translates itself into decisions in the affairs of men," the editor of the nondenominational weekly journal declared.

"Religion which stops at individual piety falls short of full Christian stature," Dr. Fey told editors and publishers of 158 church papers in the U. S. and Canada at the 39th annual meeting of the ACP.

Christian faith, he continued, should "grapple with life decisions" at the point where "differences of opinion are the hottest." Dr. Fey added: "Religious journals which stick their necks out on hot issues make more mistakes than those which take stands only on questions that have been settled. But those that stick their necks out do more good than the others, assuming that their batting average is not too atrocious."

PUBLICATION OF MODERN SPEECH BIBLE SCHEDULED

Publication of the complete Berkeley Version of the Modern Speech Bible has been scheduled by Zondervan Publishing House of Grand Rapids, Michigan for January 30, 1959.

The new Testament of the version was published in 1945, and a committee of 20 translators is completing work on the Old Testament. The committee is headed by Dr. Gerrit Verkuyl of Berkeley, Calif.

Translation of the Scriptures was done from earliest Hebrew and Greek manuscripts. Modern English equivalents of their phraseology was used.

"As the books of the Bible were originally written in the accepted language of the people, so this new Berkeley Version presents the message of the Word of God in the choice style of English that is in use among us today," a Zondervan Press statement said.

Text of the Scriptures is arranged in paragraph form. Brief footnotes are provided on almost every page, and monetary values, weights and measurements are stated in current English equivalents.

AUSTRALIAN PROTESTANTS HIT CATHOLIC LOTTERY

Sydney, Australia—Sharp Protestant criticism was voiced here in the wake of State-approved plans by a

Roman Catholic order to raise money for new school facilities through a lottery in which the first prize would be a suburban hotel valued at \$400,000.

The Rev. M. MacKay, of the Scots Church in Sydney, a former secretary of the World Council of Churches, said the raffle betrayed "little conception of the fundamental Christian ethics."

The raffle is being sponsored by the Christian Brothers, a teaching order, which announced it would sell 370,000 tickets at \$2.24 each and offer as additional prizes six \$11,000 homes. The profits, it was explained, would be used to expand the order's training college here.

Other Protestant leaders who denounced the raffle were the Rev. B. G. Judd, secretary of the New South Wales Council of Churches, and the Rev. McNeill Saunders, of the Presbyterian Church in Sydney.

Mr. Judd called the lottery "a most blatant example of that dangerous philosophy that the end justifies the means."

Mr. Saunders said the lottery "is a disgrace to the cause of Christian education and plumbs the depths of moral cynicism."

The Rev. Leslie Rumble, M.S.C., said the Christian Brothers' movement provides the basic foundation of edu-

cation, whereas the opera house "is only cultural luxury to what may be called 'highbrows.'"

"The Protestant clergymen," he added, "must remember that they represent only a minority of the community. The vast majority do not agree with the attitude that there should be no raffles, lotteries, or games of any kind."

STRESSES DANGERS OF RELIGIOUS NATIONALISM IN ASIA

Asian nationalism has taken on "religious coloring" which poses danger to Christian workers, Bishop Rajah B. Manikam, of the Tamil Evangelical Lutheran Church of South India, said in New Haven, Conn.

"Religious nationalism," he told the 48th annual convocation of Yale Divinity School, "comes into violent conflict with Communism."

This is because the Asian is "corrigibly religious," he said. "Even a religious man, he does not make much use for an irreligious philosophy of life."

Asia's religious nationalism, Bishop Manikam continued, holds that the religions of each country should be preserved, purified and kept. The danger to Christianity is that it is an "alien religion."

Bishop Manikam said that the way to fight Communism in Asia is to "practice what we profess as Christians."

The Wrestler

By S. T. Eward

MR. I. C. DOLLARS

The biblical practice of assigning to a person a name descriptive of him is followed in assigning this wrestler the name "I. C. Dollars." He is given this name because he sees the work of the church through glasses that are green (the shade of currency) and decorated with dollar signs \$\$\$\$\$. He does this because he is determined that he will keep the amount his church membership will "cost him" at the lowest possible figure.

His relatives—Mr. Dough Boy, Bank Roll and How Much—feel safe in having him on the budget committee because they know that he will protect their interests vigorously. They know that he will employ all of his influence to keep the "budget down." They know that he will do this by appealing to the instinct native to all wrestlers—to be selfish and to "save" as much money as possible for "self."

When the budget committee meets he is quick to ask "what is this going to cost us?" He views the proposed educational program in the church with "eagle eye." He does not ask "Should the church do this?" but "What will it cost?" If the suggestion is made that the pastor is not being paid adequately he does not ask "Are we really paying him a salary commensurate with his calling or with how important we say we believe this

work is?" Instead he asks "What will it cost me?" That becomes the deciding factor. His interest in getting new members is colored by the design. He has it figured out that more members can be "acquired" to help pay "the bills" it will mean for him. If the church has a building program he does not inquire as to the need for it, but "What will it cost me?" His thinking about the church program is dominated by this consuming passion to "save his money."

He looks upon attempts to do something in the church as a scheme to get his money away from him. He is like the man who could see dust spots on the window; not the scenery beyond the window. He is like the salesmen who were briefly by their manager. The manager held a plain white sheet of paper before them. He then ceremoniously placed a small pencil dot on it, and said "what do you see?" All of them said "a pencil dot." He asked "is that all?" "Do you not see the white of paper?"

When he walks through the valley of the shadow of death what he sees is a fearful thought. What he does with "My Soul shall fear no one remains to be known."

The Washington Observer

By Gerhard Lenski

LEARNING THE LESSON TAUGHT BY DEPRESSION

Former President Truman, recently down, leaves a challenging thought and. "When the other fellow loses his job, that's a recession. When you lose yours, that's a depression." For good many millions of workers these are depression, not recession, days. As they are not easy to take. It is hard for any of us to see good in them.

And yet, there is good in them. The lessons they teach us which hardly be learned in any other way, lessons which, so long as they remain unlearned, invite ever greater danger and hardship among us.

For one thing, depression should teach us that our American economy is not troubleproof. Big wages today do not necessarily mean big wages tomorrow. Utopia has not arrived. Money, safely lodged in bonds and buried in the bank, can shrink, evaporate or fly away. We call the dollar mighty." If common sense can't teach us better than that, then let depression come with a rod and rid of such nonsense.

Depression should teach us sympathy. If you had full and plenty and was jobless and hungry, what would I want you to do? What I in my need would want you to do in your prosperity, I ought now do especially if I have full and plenty. At this time I should be deeply concerned about my need. If I am not concerned if I don't care, then let depression come hard and teach me what sympathy is.

Depression should teach us sympathy, how better to care for and to use the good gifts God has given. Most depressions come out of mismanagement. Waste, extravagance, idleness, neglecting something for nothing—these are all depression-builders. Are we guilty of any of them? In the free that we are, we are contributing to the depression that now troubles so many in our land. If we must suffer as a result, while we suffer, let us try to learn. And even if we are so fortunate as not to have to suffer, still let us try to learn. And a final lesson that we learn—let it be of stewardship.

WE HAD A POET AND DIDN'T KNOW IT!

When Secretary of the Treasury Anderson accepted the invitation of the Washington Cathedral Association to address its members at the local Sulgrave Club, they expected, no doubt, a nice speech, probably a rather pious one emphasizing the need of cathedrals, churches and religion in this highly commercialized world of ours. Instead, they got a poem, quite a lengthy one, done up in blank verse, a kind of blending of the styles of Milton and Shakespeare, and—may we add—a composition not unworthy of comparison with the offerings of these great masters!

A few selected lines will indicate something of the style, sentiment and content of the Secretary's literary effort.

"A nation needs to pray:

For things it has—for things it has not earned . . .

For what will come out of a time unknowingly beyond . . .

That in humility we see that greatness Is not achieved by industrial grandeur . . .

Our greatest need is

For a wisdom that transcends our own;

For a devotion that insures There is no instant of neglect

For that, wherein is held The fate of all. This nation Needs to pray."

Let this poem speak to the people of our land. Let it tell them that Washington is not entirely inhabited by rogues and rascals. There are some good men in Washington. There are some men there with sensitive minds and keen insights, some who are genuinely Christian in their faith and feeling.

God be thanked for these good men. God inspire the voters of our land to place more such men in high government places.

TO REBUILD OR TO REPAIR?

A warm controversy rages in Washington over the proposal to extend the East Front of the Capitol. Prominent statesmen, aided and abetted by prom-

inent architects, want to rebuild. Equally prominent statesmen and architects say that rebuilding will disfigure a noble edifice hallowed by time and tradition and that the cost will be tremendous, all out of reason. Former President Truman has recently entered the fray. His verdict is given in typical Trumanesque style. "Let the job be done at once. The cost? It is negligible when compared with the benefits."

Your commentator's opinion has not been officially invited and in all probability it will not swing the tide of battle one way or another. Even so, he is glad to express it and hopes good comes from it. These are his sentiments. Why rebuild what our experts (many of them) declare you can satisfactorily repair? Why spend added millions of the tax-payers' money at the very time we want so badly to reduce taxes? Why any questionable expenditure at a time when depression threatens?

Unwise and unproductive spending is certainly one factor contributing toward unwanted inflation and subsequent depression. Why feed the flame that threatens to burn you?

Maybe our readers have other and better ideas to help solve the above and other similar debates. If so, why not write your Congressman and give him the benefit of your advice?

MISSING FINGERS

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out of a fight over a nut tree. Most of the injuries resulted from spear wounds and from failing to dodge stones.

When the victims were patched up and properly healed, they were taken to the calaboose to cool off a bit.

We Prayed on Our Knees

A few weeks ago a completely unconscious elderly man with Cheyne-Stokes respirations was brought by stretcher. He appeared to be near death. He had fallen from a mountainside and landed on top of his head. Realizing that he probably had but a short time on this earth, we all—including 25 stretcher bearers—bowed our heads, knelt down, and prayed for the man's soul.

The prayers in the native tongue and in English besought the Savior for this man's recovery to convince the natives of the power of prayer.

Through the miracle of answered prayer, I firmly believe, four days later the man walked from his ward to the dispensary and asked us to change the dressing because it was sticking to his scalp. He walked home a cured man.

God certainly does answer prayer. We shall continue to ask Him to help all of us to heal in the name of the Great Physician.

—Lutheran Witness

Merger of Trinity and Wartburg Seminaries

In an earlier statement in The Ansgar Lutheran I made known to pastors and congregations that the Board of Trustees of Dana College and Trinity Seminary has made available \$20,000.00 to Wartburg Seminary to help in the building of an addition to Reu Memorial Library on the Wartburg campus. From the estate of Mr. Holm of Westbrook, Maine, the Trinity Seminary was left a little over \$23,000.00, and the Board of Trustees decided that this ought to be used to provide better facilities for the young men to be trained for the ministry.

All of us remember well that in 1956 the Convention decided to move Trinity Seminary to the Wartburg campus. For almost two school years our faculty has enjoyed the fellowship of staff and students from the American Lutheran Church. The students from U.E.L.C. have had the opportunity of studying under more professors, and the plan for cooperative work has been most successful.

The Board of Trustees of Trinity Seminary elected representatives to meet with representatives from the Board of Regents of Wartburg Seminary in the latter part of January in 1958 to discuss procedures for merging Trinity Seminary with Wartburg Seminary. As a result of this meeting the Board of Trustees of Trinity Seminary at the March 17, 1958 meeting acted to present the following resolution to the Corporation of Dana College and Trinity Seminary when it meets in convention at Blair in June:

WHEREAS the merger of the American Lutheran Church, and United Evangelical Lutheran Church appears likely to take place in 1960, and

WHEREAS Trinity Seminary has been operating on the Wartburg campus since September of 1956, and

WHEREAS the respective boards of both seminaries desire complete merger into one seminary as soon as The American Lutheran Church becomes a reality, and

WHEREAS it has been agreed that all faculty members retain equality of faculty status, and

By Dr. William Larsen,
Synodical President

WHEREAS it has been agreed that all books of the merged seminary become a part of the Reu Memorial Library and

WHEREAS it has been agreed that an appropriate merger noting the merger of various seminaries on the Wartburg campus, with dates, be established,

THEREFORE BE IT RESOLVED that the Board of Trustees of Dana College and Trinity Seminary recommend to the Corporation of Dana College and Trinity Seminary and to the Board of Education of the United Evangelical Lutheran Church that Trinity Seminary be merged with Wartburg Seminary to take effect on January 1, 1959, provided that The American Lutheran Church has become constitutionally operative.

We are publishing this resolution at this time so that delegates may have time to consider the recommendation that is being made by the Board of Trustees. If the resolution is adopted by the Corporation, the Board of Education of our church will consider the recommendation and will be ready to present a resolution to the 1959 convention which meets at Sidney, Montana. Final action by our church will be taken in June of 1959.

I have had the privilege of participating in these meetings where we have talked together of this merger of Trinity Seminary and Wartburg Seminary, and I would like to indicate to all our people in our congregations that we have been received most cordially on the Wartburg campus. I recommend that the above resolution be adopted in June. At present we have three members on the Wartburg faculty. We are most grateful to them for the work they are doing in behalf of our young men who are being trained and who eventually will be pastors. God has blessed our church with faithful pastors and we pray that the new church, Trinity Seminary may continue to prosper even though it is merged with Wartburg. May Christ, the Head of the church, continue to guide and direct us in His Way.

CHURCH NEWS

LAYMAN INSTALLED AS PASTOR'S ASSISTANT

Pittsburgh, Pa.—John W. Morentz, 34, was installed as assistant to the pastor of First Lutheran church here, and director of its laymen's program. He is believed to be one of the first laymen in the history of the United Lutheran Church in America to be working side by side with the pastor in such capacity.

His installation was conducted by Dr. Edward K. Rogers, stewardship and evangelism secretary of the Pittsburgh Synod, assisted by Dr. Harold R. Albert, the church's pastor.

Mr. Morentz will direct evangelism, stewardship and promotion programs of his church. His specific duties will include responsibility for increasing church attendance, supervising the church's dozen auxiliaries and directing all financial activities.

ELC DEDICATES 2 NEW ALASKA CHURCHES

Spenard, Alaska—Dr. Fredrik A. Schiotz of Minneapolis, Minn., president of the Evangelical Lutheran Church, will arrive Sunday, April 20, to participate in dedication ceremonies for the first of two new ELC home mission congregations in Alaska.

Dr. Schiotz preached the dedication sermon for Hope Lutheran Church, the Rev. Glen O. Groth, pastor, and Dr. H. L. Foss of Seattle, Wash., president of the ELC's Pacific district, performed the dedication.

On Sunday, April 27, the two men went to Nome to dedicate Our Savior's Lutheran Church, a project financed in part by gifts from two ELC women's auxiliaries—the Women's Missionary Federation (WMF) and the Lutheran Daughters of the Reformation (LDR).

Following visits to ELC Alaska congregations at Ketchikan, Petersburg, Seward, Anchorage, Fairbanks, Spenard, Nome and Teller—the latter two together with Nome, the result of mission work among Eskimos—Dr. Schiotz will return to Minneapolis early in May.

A father had taken his small son to church. The boy sat and listened very attentively without saying a word until the clergyman announced, "We will now sing hymn two hundred and twenty-two: 'Ten Thousand Times Ten Thousand.' Two hundred and twenty-two."

The puzzled boy nudged his father and said, "Daddy, we don't have to work out, do we?"

the Great Commission and Giving

By Earl H. Radsick

At our synodical convention this summer, our congregation will be voting on whether or not to put foreign missions on our regular synodical budget. From the record at our last convention, it would seem that the great majority of our people are in favor of this. I feel that this is a wonderful spirit that was shown. Since we have, in the past, been able to raise as much as we have, for foreign missions, in spite of our treating it as a "fifth wheel," now with our putting it in its rightful place on the budget, it would seem that we would have a wonderful opportunity of really supporting foreign missions in an outstanding way, particularly if the individuals who have a giving, will continue to do so in addition to what our congregations will be giving.

Let us face the facts. We have not been concerned as we should have been for this area of our work. We have never been concerned with other areas in the Christian Church which are well and good. For example, have you ever heard of our synod or one of our congregations, or our leaders, calling for an **all out** campaign of special congregational meetings, every member visitations, various large schemes, professional fund raisers, and the like; for the sake of foreign missions? **Why** have we done these things time after time for our church building programs and various other enterprises and yet **not** for the great commission of Jesus, "Go ye into all the world and preach the gospel?" Is it not because we have not felt it was important enough? Jesus did not say, "If your church building programs permit it" or "If you have sufficient financing" or "If you are willing to go," He said one of these things. He simply said, "GO"; He said it many years ago—think of it—what have we done? I believe He meant putting it ahead of all else; the important thing is, He intended that every ear should hear of Him and the Redemption He offered to every one.

Let us submit that we need to take inventory as synods, lead-congregations, and as individuals; and to carefully and thoroughly consider our motives which promote such zeal for church building but leaves so much of **the truly important** to us on the crumbs which fall from our tables.

Clearly, His COMMISSION is URGENT. Time is swiftly passing out; I believe, according to the parable of the fig tree, we can take this in the full literal sense. **WHY** do we not become more aroused at the plight of millions in the world who do not know of Christ, millions who actually live in death, millions who are living in the darkness of false doctrine and man made religions? **WHY** do we not reach, educate and inform all Christendom, with vigor and thoroughness on these things? Aren't we treating this important COMMISSION as just another order of business and a lesser one at that?

Do we build beautiful Churches and give only the "crumbs" to foreign missions? Mr. Radsick of St. Paul's Lutheran Church, Lynwood, California asks a challenging question.

Many leaders, in the Christian Church today, hesitate to talk money to their people; many more cringe at the very thought of suggesting tithing as a starting basis, and few indeed would go so far as to point out the instances in the ministry of the apostles and of Jesus himself, when **ALL** was the extent of the giving **done** and **suggested**. Saying that tithing is taboo because it is of the law is like saying we are now free to make our own laws about everything when Scripture plainly tells us we are to do His will and the will of His Father; turning everlastingly to His word and all the Scriptures for strength and for guidance.

I agree with those who say we are not under the law of the Old Testament tithe. I do believe that it is always safe, however, to use God's word for a guide in knowing His will, and the tithe is most certainly the only mathematical guide mentioned anywhere in the Scriptures; therefore, it is reasonable and in harmony with God's word to use the tithe as a starting point, but certainly not a stopping point, to Christian giving, with the need so overwhelming. According to Jesus and according to the early-day Christians and teachers, there is no limit to what belongs to God or to what a follower of Christ should be willing to give to carry out **HIS PLAN** for humanity; **ALL** if necessary. **THE GREAT COMMISSION** is necessary.

The whole church body must find the courage to tell their people that they are **expected** to "deny themselves" and deny themselves **things**, for the cause of Christ; these are Christ's very words—let us teach them. When the Church teaches her flocks the whole of God's word on giving, from cover to cover, and enlightens them thoroughly on the staggering need for their material and spiritual help, the desperate need for thousands of missionaries throughout the earth; then, our people and all of us will look on giving in a new light, as a privilege, as a blessing, as a must; then, there will be no Christian boasting of his tithing, but he will look upon it only as God's stepping stone, given to us as a guide to real Christian giving, out of love and thankfulness for our own redemption. Yes, He knew it would take our tithes and love offerings, and for some, our all, to carry out the **GREAT COMMISSION**. He knew it would take our love and our trust; did He not say, "Trust in the Lord with all thy heart, and lean not unto thy own understanding."

I believe our Stewardship program for 1958 is good but it should be augmented with a new and revived spirit toward giving God what is His, and a vital and prayerful approach to the foreign fields. We must **GIVE**. We must carry out **THE GREAT COMMISSION**. Now. This is a Christian's reason for being, this is the true way of saying, "I BELIEVE IN JESUS CHRIST."

ELC COUNCIL REJECTS GRAPE JUICE AT COMMUNION

Suggestions that grape juice be used instead of wine at services of Holy Communion in the 2,680 congregations of the Evangelical Lutheran Church were rejected in Minneapolis, Minn. by the denomination's Church Council.

"The substitution of grape juice for wine in Communion has no precedent nor specific sanction in Scripture," declared a statement approved by the council.

"Scripture clearly indicates that wine was used in the Sacrament of the Altar. Therefore, it is both right and proper that it be used today."

The statement noted that some temperance crusaders claim that a sip of the sacramental wine can have disastrous consequences.

Regarding this, the statement declared:

"Numerous testimonies of medical authorities and of former alcoholics indicate that the extremely small amount of wine used presents no problem. The alcoholic content is almost negligible.

"The serious Christian would scarcely want to set aside, because of human weakness, one of the elements our own Lord used. Rather, he would find in the Creator of wine an answer for strength to meet all temptations . . .

"The sincere Christian, because of his love of his fellowman, will seek to stem the tide of intemperance. This he will do without distorting God's Word. In his zeal for temperance he will guard against violating the truth of Scripture . . ."

Does the use of grape juice instead of wine in the Lord's Supper invalidate the Sacrament?

"To this question we cannot give a point-blank 'yes' or 'no' answer," Dr. Jordahl wrote. "Let God be the judge.

"However, we know that Paul considered it of no small importance that Christ's example in using wine be followed when he said, 'For I received from the Lord what I also delivered to you (I Corinthians 11:25).

"He passed the Lord's Supper on as Christ had originally given it to the disciples by the use of bread and wine. So must we. To change the form of the prescribed elements would have the tendency of removing the assurance that this really is the same Sacrament that our blessed Lord Himself instituted and commanded us to use . . ."

"My Church Is Better Than Yours"

Editor, The Ansgar Lutheran

Sir:

Thinking in terms of such movements as "Brotherhood Week" and conferences of Christians and Jews, it would seem that for anyone to hint that "My Church Is Better Than Yours" is the utmost in bigotry and unbrotherly lack of love.

With those who would call such a statement bigotry, I take issue. I take issue with these "brotherhood" salesmen for the following reasons:

1. It is unchristian to deny a man the right to say to a neighbor that Christ's church is the only true religion. Jesus spoke of false prophets who come in sheep's clothing but inwardly are ravening wolves. St. John says that we should "not believe every spirit, but test the spirits whether they are of God." Christians are soldiers of Christ who fight for the truth, not with gun and sword, but with the sword of the Spirit and with the helmet of salvation. But the New Testament commands that Christians fight for this truth and tolerate no other religious intrusions whether these intrusions be in lodges, churches, or sects. Christians are commanded by the New Testament to continue adamant in their knowledge and faith that the Gospel of Jesus Christ is the only Word of salvation—that is, the Gospel about the blood atonement. **THE MOST UNBROTHERLY THING A MAN COULD DO TO ANOTHER WOULD BE TO WITHHOLD FROM HIM THE TRUTH OF CHRIST.**

2. It is un-American to deny to religions the right to believe and say that their own religion is the right one. Freedom of religion, as guaranteed in our constitution, allows every religion to claim that it has the truth. It allows every church denomination to say that all other denominations teach falsely. It also allows members of one denomination to try to get those of other denominations to "see the light" and join with another.

Americans who believe in private enterprise and think that competition is a good thing often insist that the religious denominations should all get together and agree! Now, Sir, I ask you—agree about what? Anyhow, why should a Lutheran not be able to say to a Methodist or a Catholic that the Lutheran church is closer to the truth than either one of them? Does a Buick salesman ever stop saying that Buicks are better than De Sotos? Does an American statesman in the United Nations ever admit to another nation that America is inferior to, or even down on an equal level with other nations? No. Buicks are best to the Buick salesman. America is the best country to our statesmen (or we recall them).

Yet many people who would be shocked to find a Buick salesman telling people that De Sotos are better are most verbose in demanding that churches settle their differences and agree. People who would even go so far as to say, "My country, right or wrong," want the churches to arrive at a compromise settlement of their differences.

Can't people understand that unless one believes one's own church, one's own faith to be the only right faith, one cannot be said to have real faith? There cannot be two diametrically opposed ways to heaven. They must either both be wrong, or one must be right and the other wrong. They cannot both be right if they contradict each other. Yet most people today seem more concerned with getting people to come away from the conviction that discovering religious truth is important, and are insisting that the religions quit having such strong beliefs in their own rightness and "get together."

An example: If the Lutherans and the Catholics should suddenly decide to get together and have one church all in one, they would both be wrong. Both would have set aside fundamental premises of belief. This would also be unbrotherly, as I have written you before, because the most brotherly thing we can do is to try to persuade others to believe in that which is most precious to us.

Yours,

Scrip Sundry

Two Pro Deo Et Patria Winners

North Hollywood California



Pictured is Explorer Scout Dennis Andersen, fourth scout Valley Lutheran in North Hollywood, California, who has won the Pro Deo Et Patria Award. Pictured with Dennis, left to right, is Pastor Adolph Kloth, Explorer Advisor L. Bond, and Mr. and Mrs. Clifford Andersen, parents of the winner. Mr. Andersen is himself the only person to win the U.E.L.C. who holds the "Lamb" award, highest honor for adult scouters in the Lutheran Church.

In the near future there will be other winners of scout church awards at Valley Lutheran.

Petaluma, California

The Pro Deo Et Patria award was presented to Dan Argensen at a regular service at Elim Lutheran Church, Petaluma, California. Dan is a member of a local Explorer Troop, and has attained the rank of Star Scout. Fulfilling the requirements as established by the Lutheran Committee on Scouting of 150 hours of service to church and community, Dan has served as Acolyte, assisted the Deacons and others, has been projectionist for Visual Aids used in the congregation, has been enrolled in the High School Bible Class and Luther League, and participated in the Community Religious Survey.

In addition to the above service projects, the requirements for the award include knowledge of Christian doctrine and worship; evidence of personal development of Christian living; and exercising Christian witness.

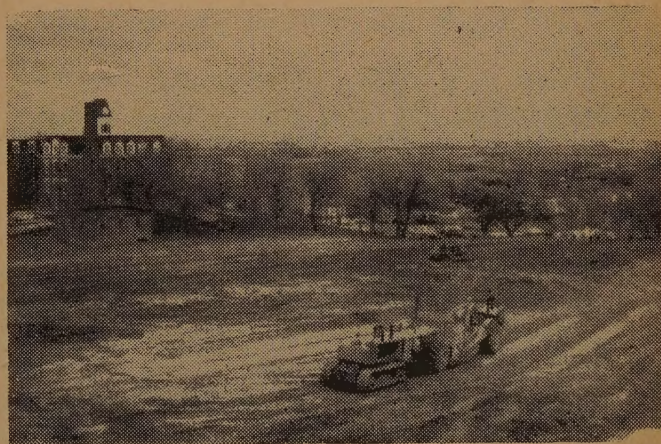
Those who participated in the presentation service (1. to in picture): Mr. Ray Ewan, Scout Executive for the Sonoma-Mendocino county area, and a member of the congregation; Mr. Bob Johnson, Advisor to the Troop, who presented the candidate; Pastor H. Milton Peterson, who conducted the presentation service; and Mr. and Mrs. Hans Argensen, parents of the recipient.



Face Changing

Once again the giant earth movers are at work on Dana's acres, cutting and chopping, pulling and pushing, changing—ever changing the face of the earth. Only recently have the giants begun work on the Dana side of the hill that once blocked the neighboring valley from view. What has been a ridged hill is now a gently sloping opening to the south.

The old road between the dormitories and the gymnasium is now an integral part of the new face of the land. The holes have been filled. A new road, running from College Hill Road to the south, east of the Kline House, west of the tennis courts, east of the gymnasium has been staked out and will soon be a reality.



Within a few weeks, the beautiful roaring will cease. Quiet will once again reign supreme on Dana's Hill. But not for long. Soon more equipment will find its way to the hill. Men, many more men, will wend their way up the hill every morning to work on what will become the new Ladies Residence Hall. Lofty pillars of steel will rise from the barren earth that has been opened afresh.

The face of the land is changing. The face of the land will continue to change until "A Greater Dana" will no longer be a dream, but a concrete part of the tradition that is Dana.

THE LUTHER LEAGUE

John W. Nielsen, Editor

LINES

From

OUR YOUTH DIRECTOR

ARE WE BEING FAIR?

By George J. Robertson

FAIR PLAY

"If the referee had been fair, we would have won the game."

"No wonder she gets good grades, she's teachers's pet."

"Don had a giant-size coke, so why can't I have a whole one?"

"You can't do that! The rule-book says . . ."

These remarks, and many others, tell us that young people are very sensitive about fair play. It is right that they should be.

God has told us in His Word that He expects us to play fair with others.

"You shall not pervert justice; you shall not show partiality; and you shall not take a bribe, for a bribe blinds the eyes of the wise and subverts the cause of the righteous." Deuteronomy 16:19.

"Give justice to the weak and the fatherless; maintain the right of the afflicted and the destitute. Rescue the weak and the needy; deliver them from the hand of the wicked." Psalm 82:3-4.

"To do righteousness and justice is more acceptable to the Lord than sacrifice." Proverbs 21:3.

HOW FAIR ARE WE?

It is usually easy for us to see when others are unfair. It is more difficult for us to see our own unfair attitudes and actions. Let us ask ourselves a few questions:

Are we more pleasant to strangers than we are to members of our family?

Do the rich and the poor get the same attention from us?

Do we have the same attitude toward people regardless of their race?

Does a father's employment affect our attitude toward his children?

Do we take advantage of a person who is new in school or community?

Are we as kind to the mentally retarded as we are to the brilliant?

How do we treat a crippled person?

How do we treat a boy or girl whose father has been in jail?

AS FOLLOWERS OF JESUS:

We know that God loves every person. Jesus said, "But I say to you, Love your enemies and pray for those who persecute you, so that you may be sons of your Father who is in heaven; for he makes his sun rise on the evil and on the good, and sends rain on the just and on the unjust." Matthew 5:44-45.

We know that every person is precious to God. Peter said: "Truly I perceive that God shows no partiality . . ." Acts 10:34.

We know that everyone needs to feel that he belongs. A life-long scar can be left on a person who has been ridiculed or mistreated as a youth.

We know that unfair treatment leads to trouble. Millions have died, and millions more have been driven from their homes, and millions in our own country have suffered hardship because of unfair treatment. If we are unfair, we cannot expect to escape trouble.

We know that unfair treatment by people who claim to be Christians has kept many from believing in Christ. This is very serious.

WHAT ARE WE DOING ABOUT IT?

As Leaguers we try to be as sensitive about fair play for others as we are about a square deal for ourselves.

We discuss **Christian Social Action** in our meetings especially during May.

We look to Jesus for our perfect example of fair play.

We pray for strength to overcome our prejudices and selfish attitudes.

We take action to correct social practices which are un-Christian.

We pray that the love of Christ may rule our hearts so that we obey the words of Jesus: "**YOU SHALL LOVE YOUR NEIGHBOR AS YOURSELF.**"

Minnesota District Luther League Convention

By Liz Nielsen

Coming from all directions and in every type of vehicle, the enthusiastic Leaguers of the Minnesota District came to Milltown, Wisconsin, anticipating a wonderful and inspiring three-day convention, from April 10 to the 13th.

With the routine registration over, we were kept busy, not only with meetings but with a well-rounded recreation program consisting of a get-acquainted mixer, an invigorating volleyball game in the nearby high school gymnasium, and a delicious banquet followed by a movie entitled, "The Difference," which referred to many ways in which a regular college and a church league differ.

In reference to the business sessions, it was decided to 1) give two scholarships of \$75.00 each, one to a freshman and one to a junior attending Dana College, to encourage each Luther League to elect a reporter for the year to promote interest in the "Leagerz Eko" and the Ansgar Lutheran, 3) send a letter of congratulations to Dana College upon its receiving North Central Accreditation, 4) adopt a budget of \$950.00 of which \$460.00 goes to the Synodical Mission Fund, and 5) encourage all of the Leagues to adopt the Youth Education inewardship (YES) program.

The annual election results were as follows: President, Pastor Reynold Tange of Luck, Wisconsin; Vice President, Pastor Roy Mumm of Geneva, Minnesota; Secretary, Liz Nielsen of Albert Lea, Minnesota; Bible Camp representatives, Pastor J. E. Andersen of Sleepy Eye, Minnesota; Gary Peterson of Hutchinson, Minnesota; and Bonnie Nelson of Albert Lea, Minnesota.

The invitation to hold the 1959 District Convention at Sleepy Eye was accepted.

A Convention is quite meaningless without spiritual food and inspiration. We received this abundantly through Holy Communion and through the messages brought by Pastors George Robertson, Gerhard Nyrd, and A. E. Neve, centered around the Convention theme, "Filled With The Spirit," based upon the fifth chapter of Ephesians, and through the Bible Study on sanctification given by Pastor Edward Hansen.

God having spoken to us through this most inspiring convention, we returned to our homes feeling that we were truly "Filled With The Spirit."

YOUTH OFFICE BULLETIN BOARD

SYNODICAL LUTHER LEAGUE BANQUET

The annual banquet of the Luther League will be held at First Lutheran Church, Blair, Nebraska, Sunday, June 22nd, in connection with the Synodical Convention.

The banquet address will be given by the Rev. David Brown of Minneapolis. Pastor Brown is acting Youth Director of the Evangelical Lutheran Church.

All youth attending the Convention, and all Leaguers within driving distance of Blair are urged to attend.

Information on reservations, costs, and exact time will be announced later. Mark your calendar now, and plan to have a big turnout from your league.

Letter From Ebenezer of Audubon

By Vernetta Nissen

Our church is quite a small country church, so when we do anything it calls for the co-operation of everyone in League. We have ten or twelve active Leaguers so you can see what I mean.

For Youth Sunday this year we used the theme, "Go Ye," which was on the folders sent out by the Youth Office. We had two boys acting as ushers. Kenneth Anderson and Jo Ann Schmidt gave the sermonettes which were on the Holy Spirit and His power. Two of the girls sang a duet, and the church choir, which is almost wholly composed of Leaguers, also sang. One of the Leaguers introduced each member and others took part in reading the liturgy.

We are now planning a skating party, and we are going to invite quite a few of the surrounding Luther Leagues.

The news from the other Leagues about their activities is always interesting.

BY THE FIRESIDE

THE ANSWER

Out from life's pit I cried to Thee,
O God, my God, deliver me!
Did He not hear this desperate cry?
Vast silence was His just reply.

Is there no answer, then, to prayer?
Must I stay in my despair?

With that wretched, dismal doubt,
Cold, bereft, I turned about,
Saw—through pride, self-seeking,
fear—
Christ waiting: "Come; I help you
here."

E. L. G.

WHO IS MY PASTOR'S PASTOR?

It dawned on me the other day that
my pastor has no pastor, no human
under-shepherd to whom he can turn
when the days are dark.

Like most church members, I have
called my pastor when there was
need, and he never has failed me.
But who is his pastor? Who rushes
to his side when the load is heavier
than he can bear alone?

Is there not something within all
of us which cries out for human
sympathy and understanding? Is my
pastor an exception merely because
he is my pastor?

The Saviour, on earth, turned aside
to talk with the Father, and spent
long hours with Him who meets His
servants in the secret places and who
never forsakes them. But our Lord
also needed John and Peter and James
and the others.

I have made a resolution which, by
God's help, I will not break. I am
determined that my pastor shall know
that I love him, that he shall not lack
the sympathetic understanding which
I can give. As a member of his church
I shall, in some way, be a shepherd's
friend. I can but believe that there
are many others like me who will,
day by day, stand at the side of the
man who has no pastor.

—Western Recorder

LORD, FILL MY LAMP!

By Betty C. Stewart

Lord, fill my lamp with oil,
That this pale, feeble flame may burn
anew
With Calvary love, and I Thy will
might do.

Lord, fill my lamp

Lord, fill my lamp with oil,
That I may fill my place for Thee,
my Lord;

That I may walk according to Thy
Word.

Lord, fill my lamp

Lord, fill my lamp with oil,
That when the Bridegroom comes my
lamp's all trimmed,
And I'll be ready to depart with Him.
Blest Holy Spirit, fill my lamp.
—Free Methodist

THE SECRET

By Ella Brooks Bolkecom

No thing so small but holds within
its heart
The secret of God's great, creative
power;
The apple blossom, sealed upon its
bough,
Awaits the spring to force it into
flower.

This little seed, as small as desert
dust,
So smooth and shining in its silken
pod,
Will, when the April rains have slak-
ed its thirst,
Fulfill its destiny to honor God.

Ah, who will dare to doubt the Source
of Life,
Or plant uncertainty in hearts of
men?
We may be sure the turning wheels
of time
Will bring seedtime—and harvest—
once again.

BEYOND TODAY

If we could see beyond today,
As God can see;
If all the clouds should roll away,
The shadows flee,
O'er present griefs we would not fret,
Each sorrow we would soon forget,
For many joys are waiting yet
For you and me.

If we could know beyond today,
As God doth know,
Why dearest treasures pass away
And tears must flow,
And why the darkness leads to light,
Why dreary paths will soon grow
bright!
Some day life's wrongs will be made
right;
Faith tells us so.

If we could see, if we could know,
We often say,
But God in love a veil doth throw
Across our way;
We cannot see what lies before,
And so we cling to Him the more;
He leads us till this life is o'er;
Trust and obey.

—Christian Work

Street Orator: "We must get rid
of radicalism, socialism, Communism,
and anarchism."

Voice from the crowd: "And while
you're at it, why not throw in rheu-
matism?"

LAUGH

I'd rather laugh than cry today,
Whatever trouble comes my way;
The heartaches that have held
sway,
Within my heart for many a day
Perchance that laugh will chase away
At least I'll risk it, come what may
—Lucy A. Goble

THIS CHURCH NEEDS NO MONEY

From "Canadian School Journal"

Dear Friend:

I have good news for you!
church needs no money. I have
covered a way to carry on the work
without asking our people for
money. Think of it—without money.
Are you ready to co-operate? Here
is my plan.

Each individual will bring two s-
tles of fuel with him to church
during the winter months. Each indi-
vidual will bring one candle to the
singing service. Each individual
will make his choice as to his share of
pastoral duties. You may prefer to
preach a sermon, conduct a fund-
raising service, lead the mid-week service, visit
the sick, or do some of the work
when people don't come to church
as they should.

Each individual will come to s-
ervice equipped with broom and dust-
pan ready to do a part in keeping
the church clean. When repairs are to
be made, you will please bring your
tools and materials and come with
a good mind to work.

Each member will please invite
one of our retired ministers to spend
at least one month of the year in
the home.

Each individual will be expected
to plan his business so that he can
be free to spend at least six months
of his life in the mission field.

We shall have to make provision
to have water at the church. You must
bring a bucket as you bring the
contribution.

There will, of course, be other
duties assigned from time to time.

Now if you think this plan work-
able, our men will be looking
forward to calling on you in your home
next week for your pledge and
towards the work of our church.

Yours very sincerely,
John Fletcher, Minister

Traffic Cop (producing notebook)
"Name, please."

Motorist: "Aloysius Alastair
Gibson."

Traffic Cop (putting book away)
"Well, don't let me catch you again."

Atlantic District Annual Meeting, District Luther League Bible Camp	June 29 June 28-July 12	Lake Winnepesaukee, New Hampshire Lake Winnepesaukee, New Hampshire Toronto	with ELC Bible Camp	July 9-13 July 6-Aug. 2	Brush Lake, Dagmar, Mont. Upper Missouri Lutheran Bible Camp, Epping, N. Dak.
District Convention Illinois District Bible Camp, Youth Week	Aug. 28-31 July 12	Pleasant Hill Lutheran Bi- ble Camp, Gowen, Mich. Pleasant Hill Lutheran Bi- ble Camp, Gowen, Mich. Pleasant Hill Lutheran Bi- ble Camp, Gowen, Mich. Indianapolis, Ind.	Luther League Convention	Aug. 7-10	Nazareth Church, Kenmare, N. Dak.
Family Week Youth Week	July 19 July 26	Lake Okoboji, Iowa	Luther League Rally of merging Churches Pacific District Bible Camp for San Joa- quin Valley and vicinity District Convention West Canada District Bible Camp, Family Week Dedication of Bible Camp Chapel	Oct. 17 July 6-26 Oct. 16-19 July 14-20	Bismarck, N. Dak. Newhope Lutheran Bible Camp Easton, Calif. Sylvan Lake
District Convention Iowa District Bible Camp Junior Camp	Sept. 18-21 July 13-19 July 20-26	Ringsted Atlantic	Luther League Week District Convention Luther League Convention Wisconsin District Family Bible Camp Jr. Bible Camp Sr. Bible Camp District Convention Dana College Regular Summer Session Short Session Classes begin, fall semes- ter	July 20 July 20-27 July 31-Aug. 3 Oct. 10-12	Sylvan Lake Sylvan Lake Standard, Alberta
Senior Camp Family Camp Iowa District Convention Stewardship Clinic Luther League Convention Luther League Get Ac- quainted Rally of merg- ing churches Minnesota District Bible Camp	Aug. 3-9 Aug. 10-17 Sept. 4-7 Oct. 6 Nov. 6, 7, and 8 Nov. 29 June 29-July 5	Wartburg College, Waver- ly, Iowa Luther Point Bible Camp, Wood Lake, Grantsburg, Wis.	Dana College Regular Summer Session Short Session Classes begin, fall semes- ter	June 29-July 20 July 13-19 Aug. 10-16 Sept. 11-14 June 2-July 3 July 7-25 September 5	Shadow Lake, Waupaca Spencer Lake, Waupaca Shadow Lake, Waupaca Camp Douglas, Wis. Blair, Nebraska
District Convention Nebraska District Children's Bible Camp	Oct. 7-9 July 6-12	Immanuel Church, Minne- apolis, Minn. Riverside Park, Milford, Nebr.	UELC Union Committee Joint Union Committee Dana College Commence- ment Meeting of Board of Di- rectors, Lutheran Pub- lishing House Trinity Seminary Gradua- tion	May 14 May 15-16 May 25 May 26 May 28, 10 a.m.	Minneapolis Minneapolis First Lutheran Church, Blair, Nebr. Blair, Nebraska
Church Workers' Institute (ALC) Bible Camp, Luther League (ALC) Leadership Training School (ALC) Bible Camp, Luther League (UELC-ELC) District Convention	July 6-11 July 14-18 Aug. 4-8 Aug. 17-23 Sept. 11-14	Dana College, Blair, Nebr. Dana College, Blair, Nebr. Hastings College, Hastings, Nebr. Covenant Cedars, Hord- ville, Nebr. First Lutheran Church, Fremont, Nebr.	Pastors' Study Week in in Pastoral Theology ELC Convention Annual Convention, UELC Luther Academy Fall Opening, Trinity Sem- inary Church Council Stewardship Area Meetings ALC Convention Stewardship Stewardship Sunday	June 17-21 June 17-24 June 19-24 July 8-17 September 9 October 5 Oct. 9-16 Oct. 20-21 (tent.) November 9	Wartburg Seminary, Du- buque, Iowa Dubuque, Iowa Minneapolis First Lutheran Church, Blair, Nebr. Dubuque, Iowa Dubuque, Iowa
North Dakota-Montana District District Convention	June 1-3	Pella Church, Sidney, Mon- tana	Luther Academy Fall Opening, Trinity Sem- inary Church Council Stewardship Area Meetings ALC Convention Stewardship Stewardship Sunday	September 9 October 5 Oct. 9-16 Oct. 20-21 (tent.) November 9	Dubuque, Iowa Dubuque, Iowa Minneapolis First Lutheran Church, Blair, Nebr. Dubuque, Iowa Dubuque, Iowa
S. S. Teachers Institute with ELC Teachers District Family Bible Camp	June 29-July 2	Upper Missouri Lutheran Bible Camp, Epping, N. Dak.	Luther Academy Fall Opening, Trinity Sem- inary Church Council Stewardship Area Meetings ALC Convention Stewardship Stewardship Sunday	September 9 October 5 Oct. 9-16 Oct. 20-21 (tent.) November 9	San Antonio, Texas

*Synodical Budget comprises: (1) Children's Homes, (2) School Fund, (3) General, (4) Home Mission, (5) Indian Mission, (6) Pension Fund.
 **Extra-Synodical Comprises: (F) Foreign Mission (where most needed), (So.) South America, (Ja.) Japan, (Sa.) Santal, (Su.) Sudan, (J) Jewish, (Ch.) China.

	Fiscal Year	Calendar Year	Calendar Year
		Year	Year
	TOTAL	Synodical*	Extra-Synodical**
Budget (Synodical 1957-58, LWA 1958)	318312.73	379216.04	24826.00
Previously acknowledged—April 19, 1958		289424.10	40
Toronto, Ont., Canada, Mrs. Anna Bondo, in memory of Mrs. Clara Rosenblatt, Tacoma, Wash., credit Ansgar Luth. Church	5.00	(F)	5.00
San Francisco, Calif., Ansgar Luth. Church, Synodical quota paid in full	405.39	405.39	
Brush, Colo., Anonymous, \$5 each for Pension Fund, Jewish Mission, L.W.A.	15.00	5.00	(J.) 5.00
McNabb, Ill., McNabb Luth. Church, in memory of Mrs. Andrew Nielsen, Chicago, from Mrs. Laura Morgensen, McNabb, to Dana College \$5; by Church, Synodical quota paid in full \$345.93	350.93	350.93	
Audubon, Ia., Eben Ezer Luth. Church	67.00	62.00	(F) 5.00
Council Bluffs, Ia., Our Savior's Luth. Church	500.00	500.00	
Exira, Ia., Danish Luth. Ladies Aid	100.00	100.00	
Marcus, Ia., Nazareth Luth. Church, for Helen Danielson Missionary Offering	15.03		So. 15.03
Royal, Ia., Bethlehem Luth. Church, Synodical quota paid in full	978.88	978.88	
Sioux City, Ia., Ellen and Hilda Romer, members of Our Savior's Luth. Church	25.00	(F)	25.00
Westbrook, Me., Trinity Luth. Church, Synodical quota paid in full	676.26	676.26	
Geneva, Minn., Community Luth. Church, from friends, in memory of Henry Hagen \$5; from Congregation for LWA \$150; Synodical quota paid in full \$323	478.00	323.00	(F) 5.00
Evan, Minn., St. Matthew's Luth. Church, Synodical quota paid in full	641.00	641.00	
Lincoln, Nebr., Our Savior's Luth. Church, Synodical quota paid in full	1233.02	1233.02	
Minden, Nebr., Fredericksburg S. S., Mission collection for Oaks	11.75	11.75	
Brooklyn, N. Y., Salem Danish Ev. Luth. Church	243.00	243.00	
Norma, N. Dak., Zion Luth. Church, Easter offering for School Fund \$27; Synodical quota paid in full, \$263	290.00	290.00	
Eugene, Ore., Emmaus Luth. Church for Synodical quota	231.50	231.50	
Eugene, Ore., Bethesda Luth. Church Mission Sewing Circle, for training of an Evangelist	100.00		Su. 100.00
Cushing, Wis., First Luth. Church	210.46		21
Lakeville, Minn., Hazelwood, Ladies Aid, in memory of Mrs. George McCreery, an aunt of Mrs. Russell Jensen, one of members, for Pension Fund	3.00	3.00	
Brush, Colo., First Eng. Ev. Luth. Church, Synodical quota paid in full	657.27	657.27	
Chicago, Ill., Atonement Luth. Church, for Home Mission, from Mr. and Mrs. Walter Larsen \$10; by Church, Synodical quota paid in full \$98.26	108.26	108.26	
Clifton, Ill., Zion Ev. Luth. Church for School Fund	250.00	250.00	
Indianapolis, Ind., First Trinity Ev. Luth. S. S., Easter offering for Children's Homes	8.30	8.30	
Graettinger, Ia., St. Paul Luth. Church	1100.00	1100.00	
Harlan, Ia., Immanuel Luth. Church	1900.00	1900.00	
Harlan, Ia., Immanuel Luth. S. S.	10.00		
Royal, Ia., Bethlehem Luth. S. S.	118.25		
Underwood, Ia., Underwood Luth. Church	135.00	125.00	(F) 10.00
Trufant, Mich., St. Thomas Luth. Church	100.00	100.00	
Morgan, Minn., Bethany Luth. S. S. for: Home Missions \$5.20; School Fund \$5.20; Children's Homes \$5.21	15.61	15.61	
Sleepy Eye, Minn., Mrs. C. M. Bendixen for Pension Fund	25.00	25.00	
Ruskin, Nebr., Bethany Luth. S. S., Christmas offering for Children's Homes \$48.60; for Synodical quota from S. S. Lenten Banks \$41.84	90.44	90.44	
Luck, Wis., First English Ev. Luth. Church, for Synodical quota \$937.43; Japan Mission, from Fred Petersen \$10, John Brekke \$2; for Foreign Missions, from Luther League \$15; for Home Missions by Luther League \$60; for LWA, Offering \$214, Luther League \$10 and \$9—Synodical quota paid in full	1257.43	997.43	27.00
Luck, Wis., St. Peter's Luth. Church, Synodical quota paid in full	495.49	495.49	
Green Bay, Wis., Bethel Luth. S. S.	44.21	(F)	44.21
Washington Is., Wis., Trinity Ev. Luth. Church, Synodical quota paid in full \$200; for LWA, \$5 each from Everett L. Ellefson and Conrad A. Anderson	210.00	200.00	
Waupaca, Wis., Trinity Luth. S. S.	47.26		
Easton, Calif., Immanuel Ev. Luth. Church	400.00	400.00	
Sleepy Eye, Minn., Trinity Luth. Church, Synodical quota paid in full	455.00	455.00	
Ferndale, Calif., From a Member of Our Savior's Luth. Church, \$5 each for Santal, Sudan, So. America and Japan Missions	20.00		20.00
Westby, Mont., Mr. and Mrs. Lennert Hansen, credit Emmaus Luth. Church, \$15 each to Home Mission and Pension Fund	30.00	30.00	
Fremont, Nebr., Bluffs Trinity Luth. Church, Synodical quota paid in full	945.34	945.34	
Clinton, Wis., Pella Eng. Ev. Luth. Church	200.00	200.00	
Neenah, Wis., Our Savior's Luth. Church, Synodical quota paid in full	313.23	313.23	
Oregon, Wis., St. John's Luth. S. S., three months' S. S. Mission offerings	70.89		Su. 70.89
Redley, Calif., Ebenezer Luth. Church, Synodical quota paid in full	658.02	658.02	
Coon Rapids, Ia., Immanuel Luth. Church, Synodical quota paid in full	311.48	311.48	
Elk Horn, Ia., From a Friend at Elk Horn, in memory of Miss Ella Brockmand of Luck, Wis. for Home Mission	5.00	5.00	
Jacksonville, Ia., Bethlehem Luth. Church, from a host of friends, in memory of John M. Rasmussen	32.00	(F)	32.00
Moorhead, Ia., Bethesda Luth. Church	775.00	775.00	
Westbrook, Maine, Trinity Luth. S. S., Easter program offering	73.40		
Northfield, Minn., St. Peter's Luth. Church, for Oaks Mission, in memory of Shelly Jo Hansen \$2; Synod. quota \$562.69	564.69	564.69	
Lincoln, Nebr., Synodical Women's Missionary Society Treasurer:			
Iowa District			
Women of Bethany, West Branch, \$5 each in memory of Mr. Joe Christensen, Mrs. Anna Ernst and Mr. Chris J. Paulsen, all of Iowa City—for Home Missions	15.00	15.00	
Life Membership for Mrs. Jens Carlsen, Elk Horn, for American Bible Society \$10			
St. Paul's Church Women, Graettinger, for Sudan (Wahlgren)	19.19	Su.	19.19
Nazareth Church Women, Coulter, in memory of Mrs. Kristine Krabbe	5.00	So.	5.00
Trinity Ladies Aid, Rutland, Life Memberships for Mrs. Walter Christensen and Mrs. Mike Madsen	13.50	Sa.	13.50
Trinity Ladies Aid, Rutland, Life Memberships for Miss Caroline Madsen and Mrs. Sam Nelson	13.50	So.	13.50
Wisconsin District			
Our Savior's WMS, Racine	35.00	So.	35.00
Our Savior's WMS, Racine	35.00	Sa.	35.00
Wisconsin District WMS (Helen M. Jacobsen's May salary)	100.00	Su.	100.00
Pass Lake, Ont., Canada, Salem Luth. Church for Home Mission \$103.80; S. S. Easter offering for Children's Homes \$10—Synodical quota paid in full	113.80	113.80	
West Canada District Treasurer:			
Redvers, Sask., Canada, Dannevirke Ev. Luth. Church	272.00	272.00	
Tilley, Alta., Canada, Holger Christensen for Dana College	20.00	20.00	
Tilley, Alta., Canada, Mels Hjorth	5.00	Sa.	5.00
Adjustment	100.00	60.00	40.00
TOTALS	337066.51	306690.19	25456.32

SINCERITY

any words have an interesting in. They pass through, as it were, metamorphosis. Such a word is ere.

hile the dictionary says that the d is "of uncertain origin," it is monly traced to two Latin words, e cera," which means "without e."

ne explanation is that sculptors ld try to hide flaws or blemishes heir work by the skillful use of . But the trained eye would often ct this ruse, and if no wax was l, the work was declared to be e cera"—a genuine article without y or blemish.

ur character should be "sine cera." re should be no camouflage. Hy- isy was condemned by Jesus.

—G. F. H.

A PAGAN WILL

ne Christian should never leave a an will. There should be some ence in it, as people read it, that realized that we were here on ness for the King, because the we leave is the last thing we say at God, about Christ, in this world.

—Dr. Louis H. Evans

NEWS AND NOTES

(Continued from Page 2)

PARISH ED. NEWS

ne news of most interest pertains he Regional Meetings and Vaca- Church School Clinics, which e held during the first weeks of ch. The thing of interest was that ere an all-out joint effort of boards representing our three gizing church bodies. The instruct- for these clinics were from the s and leaders of our three boards. clinics were all arranged by com- es representing our three synods ly. The writer of this news re- attended clinics in Madison, Wis- in, Ft. Dodge, Iowa, Denver, Colo- and Lincoln, Nebraska. The est attendance was in Madison, e there were almost 150 present, h represented sixteen teams of ers, who are now during the h of April teaching Bible school ers of this summer in local area enter clinics. The reports com- from all the clinics are that they all have been fairly well attended that the interest in them and the Vacation Church School Series eat.

ES FOR AFRICAN USE ICT CHRIST AS BLACK

series of slides produced by the egational Christian Churches for

ALL FOR JESUS

I met the Lord one day. He spoke to me.

"Give me your HANDS," he asked. "My HANDS, dear Lord? But they Are busy all the day.

They're combing tangles from my children's hair,

They must sweep floors, and meals prepare,

They're sewing buttons, washing clothes;

Every day, Lord, that's how it goes!"

He spoke, "Well done.

But are they clasped in prayer?

Your hands can reach around the world,

Work miracles, out there."

"Give me your LIFE," he asked.

"My LIFE, dear Lord? But see . . .

It is already planned for me:

My family, its daily need,

My home, my church; I serve indeed,

But Lord, I can't go far away

Across the seas, to each thy Way!"

He spoke, "The ones next door? Their need

To know of me is just as great.

Fulfill my commission THERE, I plead."

use in Africa depicts Christ and those around him as black-skinned.

Dr. Hugs Hubbard, a former missionary to China who directed the project, said the series of slides was made in New York from 40 small water colors painted by Henry Bwerudza, a teacher in the Congregational mission school in Chikore, Southern Rhodesia.

Though not a professional artist, the African teacher did the pictures after he found that his pupils disliked the white Christ depicted in American visual materials.

"Christianity has to be interpreted into the terms of peoples and their environment and needs," Dr. Hubbard said. "Any representation of Christ as a white man is automatically rejected by these people (non-whites) because they associate Him with their colonial masters."

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"Give me your HEART," he asked. "My HEART, dear Lord, for what?" "To feel the sorrows, needs and woes Of all mankind, as if they were your own,
For they are mine.

"Give me your EYES, your EARS, To see the sin, the sore distress, To listen to my voice, and listen less To clamour of the world, its haste.

"Give me your TIME, my child," he asked.

"Sit at my feet and learn of me;

Then shall you truly be

A handmaid of the Lord

"Give me your LOVE, and in loving ME

You'll love your brother, neighbor, friend;

And those in need the whole world o'er.

And as you reach your hand, incline your ear,

And share your faith, your substance . . .

Then you serve indeed,

Not only them, but ME."

—Mrs. Theodore Choy

He said that one of the most successful visual aids in Africa is a film made by the Christian Council of India which Portrays Christ as an Indian.



"An important venture . . . of great historical importance."
Bishop Hanns Lilje.

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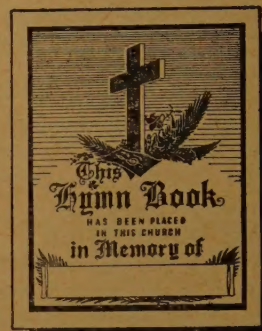
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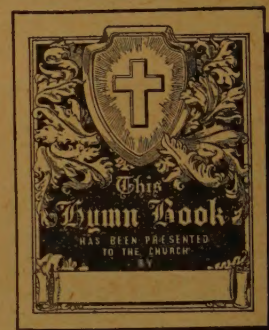
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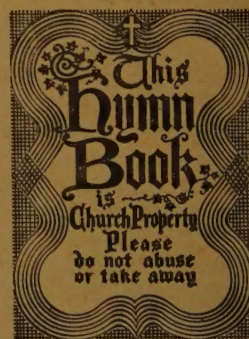
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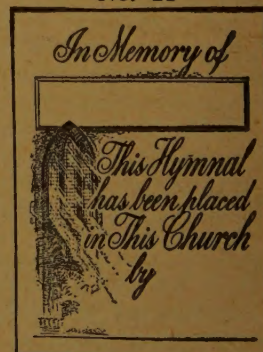
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